THE A.M.E. ZION QUARTERLY REVIEW

The Board of Bishops at the opening of the 1960 General Conference, Buffalo, New York

The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor

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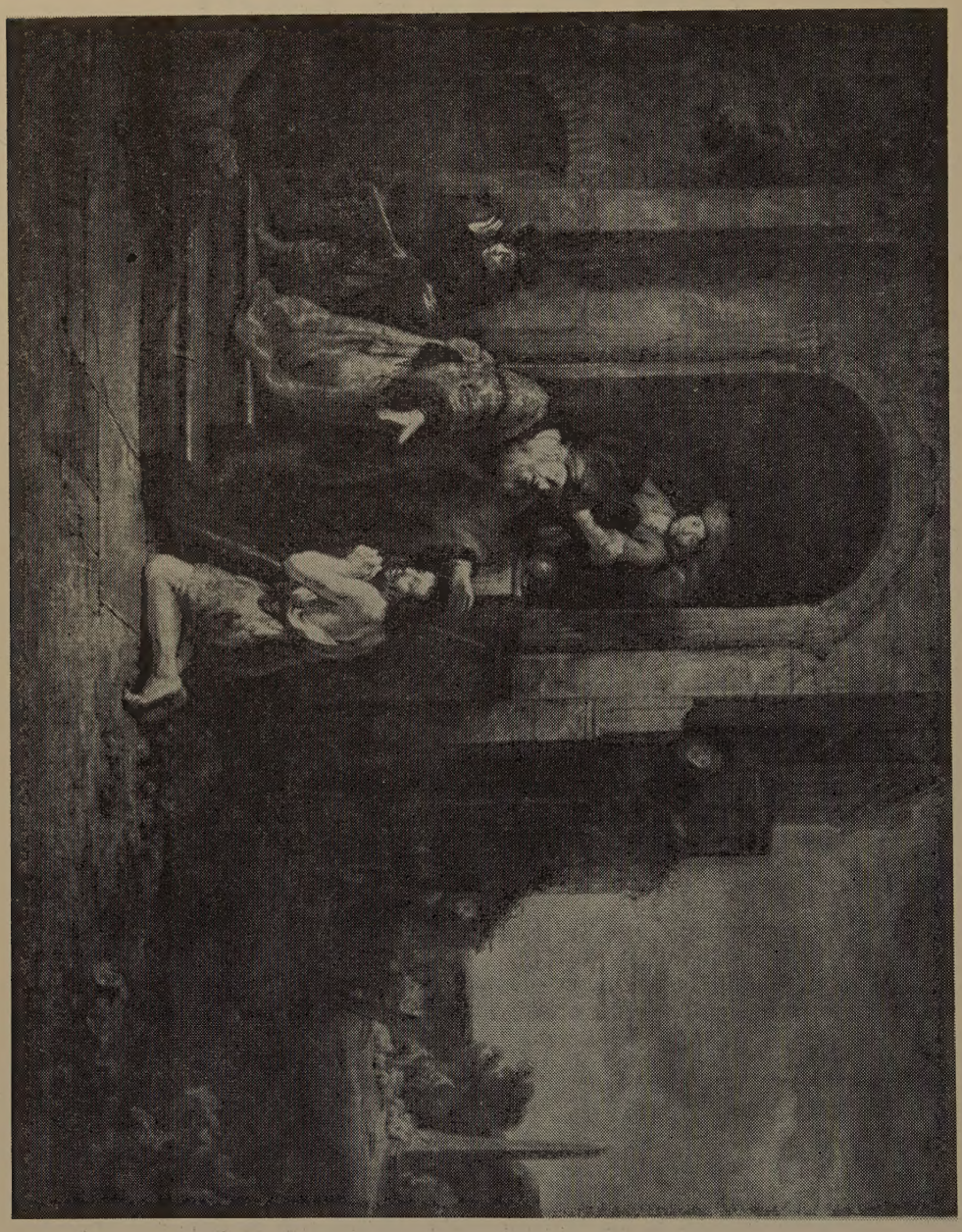

THE PRODIGAL'S RETURN
Govert Flinck, 1615-1660, Dutch
Original: North Carolina Museum of Art at Raleigh

Interpretation by Florence Turverey Reeves

This painting which at first appears to be the work of Rembrandt is actually by Govert Flinck, one of the pupils who slavishly followed the style of his teacher. This was painted in 1640. During the years

from 1636-1648 Flinck's work was thoroughly Rembrantesque in appearance and style but after that time he began to imitate mannerisms of artists and seems never to have developed a characteristic style of his own.

We see Rembrandt in every phase of the painting. Here is the large castle-like manor house, the sweeping trees and fields at the right. The wealth of the house is revealed in the brocaded, fur-lined mantle of the father and his rich and costly turban. Behind the father comes the major-domo already bringing forth "the best robe" to put on the Prodigal. Observe the small servant at the left who tries to quiet the faithful watchdog loudly objecting to this uncouth intruder. The lad wears velvet pants, a velvet coat and a smart beret. From the mezzanine the mother has pushed open the wooden door, which serves to close the window, to find out what all the commotion is about. There is a faint smile upon her face for her mother's heart recognizes the wayward son. Below her a servant pours water from a trough into a bucket. In the distance at the right the elder son is seen on horseback bringing the flocks into the fold as evening falls.

The Prodigal is the center of the painting and the focus of our attention. We know his repentance was real because it was followed by humiliating action such as he could not carry through unless his repentance went deep. He is lean, worn, haggard, no longer young for he shows the inevitable result of dissipation. His scanty clothing is torn and dirty. He has been carrying a long staff to use as a cane suggesting that by now the long journey on foot may have made him lame. Then too, the stick would be useful to fend off unfriendly dogs or other animals as he traveled. This is marvelous realism. Now the Prodigal kneels before the father but somehow one feels that he is stiff and his movements restricted. He does not ask for status as a son but as a servant. This would indicate that he has no conception of the depth of a father's love as Jesus revealed it, but it does show he well understood his sin and knew he deserved no better.

But the father of the parable and of the painting comes eagerly and even hastily down the steps, his arms flung wide, to bestow that undeserved forgiveness. The father's face is one of sadness for he has suffered. His bulging wide-open eyes suggest that he can scarcely believe his senses. His whole facial expression seems about to give way to tears—so great is his relief. From his parted lips now comes thanksgiving and praise to God that this stray son has at last returned to his father's house.

AN ADEQUATE THEOLOGICAL SEMINARY FOR THE A. M. E. ZION CHURCH

This address was delivered by Dr. Frank R. Brown, Dean of Hood Theological Seminary, Livingstone College, Salisbury, North Carolina, to the 36th General Conference of the A. M. E. Zion Church, May 10, 1960, in Buffalo, New York.

"An Adequate Theological Seminary for the A. M. E. Zion Church". There isn't time to fully develop what "Adequate" means in reference to a Theological Seminary. However, for this address, the subject is being considered from the point of view of an educational institution designed for the training of Protestant Christian Ministers and laymen in those disciplines and practices which will better prepare them to serve as Christian preachers and teachers of a redemptive faith for the salvation of mankind, as presented in the Holy scriptures, thus, preserving the Christian heritage, meeting the needs of the A. M. E. Zion Church as it perpetuates itself, contributing to the large and universal stream of Christendom. Therefore, the A.M.E. Zion Church as a Protestant group must have its own denominational Theological Seminary.

The Theological Seminary is an institution and servant of the church; an institution for the training of its own leaders. This means that the church, its ministry and Theological Education are closely related and inseparable.

The Christian Church, as a community of believers in Christ, functions in a two-fold capacity. First, it is the means, or instrument by which men are brought into the Christian life. The other function is that of educating Christians in the knowledge and service of God. It is pointed out that in this space-rocket age, the Christian Church has a function for the Protestants that did not seem to be important about fifty years ago. For it is needed as a base for operations in a world that is still alien. It is needed as a source of guidance, power and healing for those who are among the creative genius of our day. It is needed to supply the bond of union between people who are divided by the most dangerous social and political conflicts. It is needed as a community that for its very existence as a Church must have freedom to speak. The Church is God's agent to do something. The motivations from which action can arise, the wisdom by which action may be directed, and the patterns which action must take: all these are work for the Church. (R. F. Curl, Perkins School

of Theology Journal Spring, 1958, p. 30.) It is the purpose then of the church, through proclaiming the Good News of the Kingdom of God, of witnessing for Christ and of our entire ministry, to increase the love of man to man, and man to God, bringing about the salvation of man, and thus the enrichment of life. "I came", says Jesus, "that you might have life and have it more abundantly."

But trained leaders are needed to direct and guide the church in performing its task and carry out its mission of world redemption through Christ. These Christian preachers are those who proclaim the Gospel of Christ, are loyal to Christ and his cause, who depend on the fulfillment of God's promises in their lives, in their work, in their pastoral and community services. They are those who have been chosen for a unique function. They are servants and spokesmen for God.

The minister works first, last and always within the boundary of the church. His "highest hope is that God and Christ shall be more real and influential for him as a minister of the gospel than the people he knows in the community. He may share the experience of Horace Bushnell which led him to say, "I know Jesus Christ better than any man I know in Hartford." In spite of the multiplicity of duties imposed upon the minister by the people of the church and community, his chief function is that of interpreting the Christian life with a unified perspective on human problems. His preaching depends on an understanding of the Bible and a knowledge of Christianity in relation to culture. Pastoral care needs to combine the work of the pastoral office with a more thorough understanding of mental health and illness. "The minister in our time," says Sam Miller, "has a larger task to perform than merely proclaiming the good news. He must somehow resuscitate the very level of consciousness to which he wishes to speak. He must himself, be alive at this level. Truth for him must be indeed incarnate in the flesh. The wholeness of man can alone match the wholeness of saving truth."

Demands for trained leadership seem to be greater today than at any time in previous ages. The people in the pew are highly trained in their respective vocations. Human and social problems are more complicated and man's spiritual dimension needs attention. Power to manage one's life is greatly needed. The church cannot fulfill its mission for this day without a type of leadership consonant with contemporary demands and conditions.

"New occasions teach new duties;

Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of truth."

James R. Lowell

The Theological Seminary may be regarded as a community of scholars and teachers to whom, in part, the church has committed the task of interpreting the relevance of the historic Gospel to the crises of the present age and the preparation of a ministry to sustain and perpetuate that Christian heritage. Theological education is the process of training men and women for this task of unique impo.tance. The Theological Seminary is an instrument or agent in and through which opportunities for Christian growth and maturity take place. It is a center for nurture in the Christian faith. Therefore, it must have certain specific objectives within the framework of its limitations based on the fundamentals of the Christian faith and demands of the supporting and sponsoring agency. It is a social institution and must function within the social context meeting standards and requirements of other similar educational enterprises.

An adequate Theological Seminary must be so equipped in every respect as to produce through its total program, the kind of minister needed for this "Push-Button – Space-Rocket Age." Drastic cultural changes are taking place so fast that only the liberated mind, the perceptive thinker, and the scholar-minister, can keep pace with the times, and be a discerning pastor to the anxious and confused people who attend our churches. This calls for a ministry of the mind, of the heart and of working in the life of the community and the world. The task of Theological Education belongs to the Theological Seminary.

The object of the seminary's service is ultimately neither the local church nor the denomination but the Church, which is the One body of Christ on earth and in heaven. The role of the Seminary is to seek Christian wisdom of the fundamental issues of life, and to educate men and women for an effective ministry in the churches and agencies of the denomination and the entire Christian enterprise in a complex and dynamic society.

This is a day of standards and specialization. Since the Theological Seminary is a graduate professional school it must be met to the satisfaction of the American Association of Theological Schools in the U.S.A. and Canada. Its organizational structure must be such as to promote growth and encourage student, faculty, program and plant develop-

ment. In reference to the best type of organizational structure, that which follows is a summary of a report made by Dr. Walter N. Roberts, president of United Theological Seminary of Dayton, Ohio.

"One of the most significant trends in Theological Education in the United States and Canada pertains to organizational structure. Theological Schools have tended to follow one of three different types of organization. *First,* is the 'Independent pattern' in which the school operates under its own board of trustees.

"*Second,* is the 'College-Seminary" pattern in which a college and a theological seminary are under one board of trustees. *Third,* is the 'University Pattern.' In this situation the Theological school is one of several graduate schools such as the law school, the medical school, the school of dentistry, etc. All of these professional schools operate on a post-college or graduate basis.

"In the United States and Canada there are 82 accredited and 42 associate member schools of the American Association of Theological Schools. At the present time out of 124 member schools of Association, 81 follow the 'Independent' pattern, 12 follow the 'College-Seminary' pattern and 31 follow the 'University' pattern. Within the last twenty years, nine of the schools that followed the 'College-Seminary' pattern have changed to the 'Independent' pattern.

"Thus, only seven of the accredited schools and five of the associate member schools remain in the 'College-Seminary' pattern of organizational structure.

"Those schools that have changed to the 'Independent' pattern generally give three reasons for making the change: they have not been *free* to develop into a good school; the college with which they have been associated absorbed most of the time and attention of the board of trustees; the seminary has not only suffered from insufficient funds, but it needed financial assets almost as great, if not greater, than the assets of the colleges.

"Several of the twelve remaining seminaries in the 'College-Seminary' relationship are highly dissatisfied and are moving in the direction of an 'Independent' type of organization with its own board of trustees."

The seminary faculty personnel must be Christian Scholars with a Doctor's Degree in their field of specialization. He should have a mastery of knowledge, to be a scholar and skillful in communicating, for knowledge is not true knowledge unless it is shared. They should be men of faith, who bear witness in the school community, thus, a

prophetic function and converse intellectually with other parts of the educational community. Theology has the special duty of raising issues of value and ethics and of keeping alive discussion of man's relationship to God. Theology cannot be content simply to describe the condition of man in sociological fashion; it must point to what man ought to become and ought to do." The Theological faculty is the friendly and constructive critic of the church, its wise and trusted counselor in defining future tasks in relation to the growing edge of an age. "These teachers of Theology must be men of high moral character and deep Christian convictions." "For each professor of Theology bears a special responsibility to God and to his Church."

Hood Theological Seminary is committed to the task of preparing men to serve the church in the ministry of the Gospel and in other areas of Christian service. Emphasis is placed upon preparation for the parish ministry. The Church today demands a ministry whose daily living is Christ-centered, whose preaching and teaching, is Bible-centered, and who are possessed with a passion for soul salvation. Thus, Theological Schools must produce pastors and teachers who know and love Jesus, who know and love the church, who know and love people, and who have acquired the skill of mind, heart, and voice to lead men to Christ. The curriculum is planned so as to motivate the student toward continuing his preparation through life to meet various problems of his ministry as they come forth day to day, to continue his Theological Studies in the midst of religious and cultural change.

An adequate Theological Seminary for the A. M. E. Zion Church must have:

1. A constiution and by-laws.
2. A satisfactory and productive administrative and organizational structure.
3. A meaningful statement of purpose, possible fulfillment.
4. A balanced curriculum and program developing the whole man in Christian service.
5. An extension program in religion reaching every area of the A. M. E. Zion Church.
6. A summer school in religion.
7. A student body of sixty to seventy persons.
8. A dynamic recruiting program.
9. An Annual scholarship fund of $24,000.
10. A minimum operating budget of $100,000 to $150,000.

11. A substantial endowment fund.
12. A library with about 30,000 vols., librarian, and staff.
13. A new building with dormitories for single men and living quarters for married couples.
14. A building in which may be housed offices, chapel, classrooms, library and staff.
15. A faculty of eight persons including the Dean. At least six with the Doctor's Degree.
16. Full accreditation of Hood Theological Seminary.

Let us pause and pay tribute to the foresight and vision of our founding fathers who saw the need and importance of trained leadership for their race and for their church. From the bedroom of Rev. C. R. Harris, in the parsonage in Concord, N. C., in 1879, the A. M. E. Zion Church has pioneered and trained men and women for Christian service. The dream of the Fathers became a reality when the General Conference of the A. M. E. Zion Church, in 1904, appropriated $20,000 for the construction of a building to be named after Bishop John Walker Hood, hereafter known as Hood Theological Seminary. The cornerstone was laid in 1906. Very little has been done in the last half century. Not until founder's day of 1960 was anything of great significance done. It was on this day, Wednesday, February 10, that Bishop and Mrs. William Jacob Walls made formal presentation of a plot of ground adjoining the campus of Livingstone College for the developing program of Hood Theological Seminary. It is significant that this property is valued at $20,000.

It is recognized that trained ministerial leadership is essential for the Church to most successfully perform its task. The need for trained ministers and religious leaders becomes more acute each day. Approximately 25 trained men are needed each year to meet the needs of our church. During the last quadrennium only 21 students graduated. From 1888-1927, there were 70 graduates, and from 1942-59, 77 graduated.

Hood Theological Seminary is the organ, instrument, and servant of the A. M. E. Zion Church. It is believed:

1. That the A. M. E. Zion Church needs a trained ministry.
2. That the African Methodist Episcopal Zion Church wants a trained ministry; that such training is to be in keeping with the present-day standard in Theological education, recognizing and accepting this as being essential to serve the needs of our rapidly advancing and changing culture.

3. That the A. M. E. Zion Church needs a Theological Seminary for the training of its ministers.
4. That a Theological Seminary is a community of scholars and teachers, to whom, in part, the church has committed the task of interpreting the relevance of the historic gospel to the crises of the present age, and the preparation of a ministry to sustain and perpetuate the Christian heritage.
5. That the A. M. E. Zion Church will support an adequate Theological Seminary.

It must be remembered that no Philanthropic agency will provide funds for the support and development of a denominational school of religion.

We must support it ourselves. The challenge is ours.

The oldest (in continuous service) Ministers' Institute and Leadership Education School met at Dinwiddie, Virginia under the guiding hand of its new Bishop, W. A. Stewart the week of June 26th. Again, as in the past, fine results were to be noted. The second week an overwhelming crowd of teen-agers and children poured into the grounds for another week of study. Some 134 were registered for this second session.

Bishop Stewart and the Board of Trustees had already placed into action plans for bettering the facilities of Dinwiddie. For example, no water shortage was had the entire two weeks primarily because of new pump facilities and a second well with a second pump. Another year, as a result of consultations with the Superintendent of Schools of the area, the artesian well will be made available. This well has taken care of the needs of upwards of 750 students so the water supply of the school will be assured.

In addition to solving this problem Bishop Stewart has stated that the lake will be cleared so that in another year swimming will be resumed at the school. Plans also call for repairs on the existing buildings and extensive landscaping of the entire grounds providing ample play areas for all concerned. In addition it is expected that the entire Summer season will find the school open for recreational possibilities to churches and eventually individuals. A final mammoth rally is scheduled for Labor Day of this year at the school.

It is understood that the Trustees have approved a four year plan of financial effort to pour into the institution the needed funds to make it the equal if not the best of any in the denomination.

OPPORTUNITY FOR OUR YOUNG — A BLUEPRINT FOR THE FUTURE

by George Edwards
Justice of the Michigan Supreme Court

To address a topic as challenging as *Opportunity for Our Young*, and as broad in scope as a *Blueprint for the Future*, demands a discipline in use of words and in selection of material. Even so, in half an hour, the Blueprint can only be an outline—not a working drawing.

Today's session seems primarily designed to focus our attention on those areas of serious deprivation of opportunity which limit, dwarf or twist the development of American young people.

Twenty years of public life in the city government of Detroit and in the trial and appellate courts of my State tell me that there are millions of American children who could not believe, if they knew the word, that there was a best seller in this country entitled "The Affluent Society."

A half million children in the juvenile courts of America each year, 50% of our youth dropping out of high school before graduation, 11% of all young Americans seriously impeded by race discrimination in their search for education and jobs, 11% of our children reared in broken homes, 15% of our youth reared in substandard housing and poverty — these figures represent an enormous waste of manpower and human potential which in this world America can ill afford. If they cause us dismay, they can likewise cause Khrushchev, like Job's war horse, to say "Ha, Ha!"

A certain preoccupation with those denied opportunity is implicit in our American way of life. "All men are created equal, * * * endowed by their Creator with unalienable Rights (to) Life, Liberty and the pursuit of Happiness." These words inspire and haunt us. We look about and know that they represent not a present reality, but a vision.

Have you heard, and do you believe, that in our great land there is equal opportunity for all?

Let me share with you some brief case histories from trial court days:

Baby X was born in a cheap towntown hotel in Detroit. He was discovered when the police broke into his mother's room, to find her dead on the bed. The baby was found alive, in the toilet bowl. The mother was unmarried. She had a police record for prostitution. She

had died of miliary tuberculosis.

Taken to Detroit's Children's Hospital, Baby X was estimated to be three months premature. He weighed 2½ pounds. He was found to be suffering with miliary tuberculosis also. I was told it was the first recorded case of such a transmission of the disease.

Medically, Baby X was a rarity; legally, he became a ward of the Wayne county juvenile court; in human terms, he became a cause celebre to an interested and dedicated hospital staff determined to give life to a bit of protoplasm which had almost been flushed down the sewer.

Baby X died ten days later. He died of milary tuberculosis—the same disease which killed his mother.

He was the smallest, the least significant bit of humanity of which I have ever known. He had the least "opportunity". I have often wondered how we who labor in the legal and community vineyards would have done with him if the doctors had won their battle.

If Baby X was truly "the least of these," and a medical rarity, other stories of serious deprivation of opportunity for children are by no means rare.

There is the typical big city "neglect" case in juvenile court. A father and mother with eight children live in two rooms in a big city slum. A low-paying job and slum housing have imposed an indescribable squalor and confusion. Family housekeeping and manners are at the cave-dweller level. The older children are known as problems in school because of frequent truancy, dirtiness and unruliness.

There is the family on the divorce docket in circuit court. Testimony showed frequent quarrels and separations; and a variety of addresses for the place the three school-age children could call home. Finally, by questioning, it appears that the family and the children had moved (and transferred schools) seven times in the preceding 18 months.

There is the 15-year-old girl back for violation of juvenile court probation, who responded to my lecture with looking me right in the eye and saying, "But, Judge, what you don't know about me is that until I was 15 years old – nobody told me what to do. Nobody has ever told me when to get up or what to do, when to get dressed or what to wear, when to eat or what to eat. I've made all my own decisions myself all my life. And now, when I'm 15, you want to make rules for me to keep. Judge, I just can't do it that fast." She had both a high IQ and a pretty good diagnosis of her problem. Her

case history showed an illegitimate birth to a mother with whom she had lived periodically between four marriages, four divorces, and three commitments to mental institutions.

Then there are two boys, among 40 in one public school seventh-grade classroom. Both are looking out the window. One is 13, has an IQ of 143, knows the lesson and is bored, bored, bored. The other is 15, a head taller and much more mature than the other children in the class. He has an IQ near 100, but he doesn't know the lesson because he has never learned to read. The other kids call him a "dummy." But latly, after school, he has proved to be a pretty clever car thief. To the harassed teacher, the 38 are her main teaching concern; these two are principally classroom conduct problems.

In memory, the case histories run on and on. Let's take just one more—and this of the most ordinary variety. Recollection of this comes not from the courts, but from the playfields. Thomas Royal was third baseman for the Little League team for which my son pitched. For want of a better, I was coach. Tom was a pretty fair athlete—he fielded well. He hit over 300. He took instruction easily and handled himself well both on and off the field. He was well liked by his teammates. He was a Negro.

Lately, I've heard twice from Tom. He graduated from high school a year and a half ago. He is 19 years old. He can't find a job.

These are perforce a bare sample of young America of the 1960's. But they help to illustrate the waste of human potential which results from deprivation of opportunity for our young. And they serve to lead us toward our outline for the future.

These, then, are six major objectives for our effort in this decade to make equality of opportunity real to America's future:

I. We must remake out cities into places fit for children to live in.

II. We must continue America's march toward universal education and enrich its program to reach both the talented and the retarded child.

III. We must excise the ugly scar of race discrimination from the face of America.

IV. We must create a reasonable equality of opportunity to stay out of jail.

V. We must regain our belief in the family as the basic unit of American society.

VI. We must learn to place moral values above material success

as basic purposes, both for the individual and for society.

Two great migrations are taking place in America. The growing Middle Class is moving to suburbia to seek better surroundings for their children; and the families displaced from the rural areas by farm mechanization are moving to the heart of our cities, generally to find themselves and their children living in a slum.

Under the best of circumstances, the city is in many ways a natural enemy of the child. Children grow and thrive best where there is sunlight and green grass and *room.*

By its very nature, the city proscribes the simplest delights of childhood in other generations. The farm boy who 40 years ago out of sheer delight of living ran and jumped a fence—who chose a stone and threw it as far as he could—who picked an apple from a tree and ate it, would, for doing the same things today in one of our big cities be labeled in our statistics a trespasser, a vandal, a thief.

A great city planner once said that a city is best judged by how well it does by its children.

Our greatest cities fail this test.

If we would meet the challenge of the 60's, we must bring light and space into the core of our cities by tearing down slums, replanning to include parks and recreation space, and rebuilding. Decent schools and parks and housing must be looked upon as just as essential to the heritage of the central city child as they are to the heritage of the child who lives in suburbia.

This is no minor problem. Seven million of 46,000,000 dwellings in the United States, according to the United States Public Housing Administration, are unfit for human beings to live in, by accepted American standards. And Federal statistics show that slums are involved in 60% of murders, 55% of delinquency, 60% of tuberculosis cases, 50% of all diseases, and 75% of fire deaths.

One last comment—far too much of such effort on this problem as the 50's have produced has been devoted to urban redevelopment which tore down some slums and ousted slum dwellers—but did not rehouse them. This serves principally to chase the problem to another location, not to solve it. While we seek to expand the total number of Americans who own their homes, we must not forget that millions of American children will never live in standard housing unless America once again gives public housing its support.

It is not my purpose to talk at any length about our educational needs. I cannot help noting that our attempt to approach the goal

of universal education has probably done more than any other single thing to make us the strongest nation in the world. And that it is in this exact area where we face the most formidable and determined Soviet challenge.

And, incidentally, while we analyze our educational system's failures, let us also take stock of its successes. One simple statistic—in 1910—"The Good Old Days"—just over 100,000 young Americans were graduating from high school. This year, it is estimated that app. 1,500,000, or 15 times that number, will graduate from high school. At the same time, over 400,000 young men and women will graduate from college or four times as many as graduated from high school in "the good old days."

Our problems are easy to identify, however difficult they may be to solve. First, we have too few teachers, too poorly paid, too poorly trained, and held in too poor social esteem. It is a sad commentary on our scale of values that relatively few of our most capable graduates are preparing themselves for a career of teaching.

The second problem is, like the first, produced by the effort to get too much for our money. We have built both the economies and the evils of mass production into our public school systems.

With rather carefully selected student bodies and teachers, the good private schools in America never try to teach more than 20 students in a class. Most public school systems impose a classroom size of 35 to 45 on their teachers. This is, as we say in the law, fundamental error. And from it flow—at least in large part—our problems, and the children who are brilliant but bored.

If we would solve these problems, the 60's will see better pay for teachers, better status for teachers, better training in subject matter for teachers, and more teachers. Similarly, it will see smaller classes so teacher can at least know Johnny's name, and maybe even something about what keeps him from learning. A teacher with a class of 20 to 25 can enrich the learning program for the gifted child and give help to the slow reader, too. This is not to argue against special classes for the extreme cases in either direction. But many fewer such classes will be needed with lowered classroom size.

If America wants a first-class educational system for its young, we need to set a 25 student per classroom size and fight to achieve it.

Those in our land who called themselves "practical" have been the ones who have fought the battles of the budget against the schools. If, by now, we do not know that education means both

power and wealth for our nation, perhaps we can at least face the fact that in the long run it means survival.

In 1868 the States adopted the Fourteenth Amendment to the Constitution of the United States. Its language was designed to give full citizenship to those who had formerly been slaves:

"No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; or shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws."

In 1954, in Brown v. The School Board of Topeka, the Supreme Court of the United States, by unanimous decision, applied this language to segregated school systems. The opinion took into account the limitations imposed by segregation on opportunities for some of our young citizens:

> " 'Segregation of white and colored children in public schools has a detrimental effect upon the colored children. The impact is greater when it has the sanction of the law; for the policy of separating the races is usually interpreted as denoting the inferiority of the Negro group. A sense of inferiority affects the motivation of a child to learn. Segregation with the sanction of law, therefore, has a tendency to (retard) the educational and mental development of Negro children and to deprive them of some of the benefits they would receive in a racial(ly) integrated school system.'
>
> "Whatever may have been the extent of psychological knowledge at the time of *Plessy* v. *Ferguson*, this finding is amply supported by modern authority. Any language in *Plessy* v. *Ferguson* contrary to this finding is rejected.
>
> "We conclude that in the field of public education the doctrine of 'separate but equal' has no place. Separate educational facilities are inherently unequal. Therefore, we hold that the plaintiffs and others similarly situated for whom the actions have been brought are, by reason of the segregation complained of, deprived of the equal protection of the laws guaranteed by the Fourteenth Amendment."

The 60's will see us as a nation meet the test of giving reality to this great declaration of faith in the democratic ideal, or they will see America moved toward the backwash of history.

Who can really deny that a Negro youth denied the right to go

to school in the school maintained by his State for his age group, denied the right to eat at a lunch counter in a store which solicits public trade, denied the right to vote for the public officials who will determine his future, denied a job simply because of his color, is not denied equality of opportunity in its most meaningful terms.

As a Judge, I take pride in the fact that our highest court has given renewed meaning to our democracy in a period when it must meet the most dangerous international test in history. As one who was born and bred in the South, I take pride in the fact that three Southern Judges signed the unanimous opinion in Brown v. Topeka. As a citizen, I hope that good citizens everywhere will carry into effect its edicts and the implications as to segregation in other fields which may be regarded as flowing from it.

Full citizenship has been too long denied our Negro citizens. In this decade, the Fourteenth Amendment will be a century old. It is time that we honor it by observance, rather than by breach.

Equal rights before the law are guaranteed by our Constitution, and mandated by our religious beliefs. I am glad that both our Supreme Court and the youth of our land are making clear that the days of segregation and second-class citizenship for Negroes are numbered.

Perhaps the greatest challenge of the 60's is for us to join in striking the shackles of discrimination and segregation from the hands of Negro children.

And now, may we turn to another of those great problems which places a limit on opportunity in the problem of delinquency.

From the flood of human tragedy washing through our courts come some conclusions about the cause, prevention and cure of delinquency.

The origins of delinquency are found in the family life and early environment of the child. The family disorganization which can produce serious delinquency is ordinarily the result of divorce, desertion or marital discord, parental illness or death, alcoholism or mental disease; or parental absenteeism.

The likelihood of delinquency is greatly increased when the family is also subjected to the tremendous stresses added by poverty, bad housing and racial discrimination.

The corollary of delinquency causation may be stated in a formula for prevention, which sounds simple — and actually is very complex. What every child needs to prevent his becoming a de-

linquent is a good home.

This does not refer to the value of the house or its furnishings. The great qualities of family life which act effectively to prevent delinquency are parental love, parental supervision, and parental example. From these come a child's basic security, his development of self-control, his certainty that he has a place in the world, his ability to claim it.

There cannot be too much emphasis upon the importance of these simple-sounding, always assumed, often absent, influences. Only the most crushing poverty or grossest discrimination can obliterate them. They cannot be supplied by wealth or material gadgets or psychiatrists. Although they are frequently supplemented by school or church or the community, it is dangerous to rely upon society at large to furnish them in basic supply.

In studying delinquency, we find scientific support for the essentially religious proposition that love is the most powerful force in human affairs. Given it in ample supply, children grow and mature normally in conduct and character. Denied it, they frequently exhibit the warped and stunted character patterns of the delinquent. Withdraw parental love, guidance and example from a child for a brief period and he may become a conduct problem. Restore what has been withdrawn and the problem ends. But deny these essential qualities of family life for a substantial period and society can have a lifetime custody problem on its hands.

Serious delinquents are children who have generally suffered gross deprivation in family life. May I share with you the notes I made about one morning's juvenile court delinquency docket:

1st case—Illegitimate child. Mother deserted six months ago. Living with maternal grandmother.

2nd case—Parents divorced. Mother recently remarried.

3rd case—Father, a drunkard, died one year ago.

4th case—Father in State mental hospital as a result of murder charge. Mother on A. D. C.

5th case—Parents separated. Mother living with another man. Child with father.

6th case—Parents divorced. Living with mother and stepfather. Father has never supported.

7th case—Parents divorced. Mother working.

8th case—Parents divorced. Mother working.

9th case—Parents divorced. Both remarried. Child has alter-

nated between two families.

10th case—Both parents in home. Eight children. Mother ill for several years.

11th case—Father died in 1942. Mother on A. D. C.

12th case—Father died in 1947. Mother remarried. Now hospitalized with tuberculosis.

13th case—Parents separated. Father drinks heavily.

Yet even after much damage has been done to a child, the chances for rehabilitation and cure are still excellent.

A girl of 13 was brought before the juvenile court for sex delinquency. The lurid details of the child's life filled two single-spaced typed pages of a policewoman's report. She had been living in a cheap hotel with a prostitute mother. For want of a better placement, the girl was placed in a foster home. Ninety days later she returned to court with her foster mother. The foster mother told me, "Why, she's a wonderful girl, Judge. She behaves herself with us. She does what we ask her to do. We love her. She loves us. And, Judge, she can have a home with us just as long as you want her to stay." Several years later the foster parents adopted the girl. She has gone on toward maturity, with no repetition of the conduct which had once classified her among our nearly hopeless cases of juvenile delinquency.

In every instance where I have ever seen successful transformation of a delinquent career, the primary factor was the intervention of a new and close personal relationship with someone who lived by society's laws. When the human material is young and malleable, any sort of adult friend may do—a schoolteacher, a football coach, a neighbor, a probation officer. Almost anyone whom a boy can like—and want to be like—can make the difference.

In most first offender cases, the juvenile courts place reliance upon the child's family—aided and augmented by that invaluable auxiliary parent, the probation officer.

When the home conditions are such as to guarantee continued influences toward delinquency, then foster home placements—sometimes even adoptive placements—can supply with substitute parents what the child should have had in the first instance.

Even when we turn to the more challenging examples of delinquency—the young offenders whose conduct demands secure custody and treatment in institutions—we find reliance upon the qualities of good family life for rehabilitation.

During visits to the correctional institutions to which I had to commit offenders, I always asked the director what he thought his institution did to turn his wards back into society better citizens than they were when they arrived.

To summarize the answers, I would say that they stated the objectives of their rehabilitation efforts in these terms:

1) Creation of a sense of order.
2) Opportunity for individual achievement.
3) Contact with friendly adult counselors who could set an example of observance of society's law.
4) Moral and religious training.

The treatment of the delinquent or predelinquent child inevitably requires the creation of specialized services in our communities adapted to serve his individual needs, much as we serve the varied health needs of our normal children.

To my knowledge, no State or local community can now boast adequate facilities for delinquency prevention or cure which authorities in the field unanimously endorse. At a minimum, they include:

1) First, and probably most important, police youth bureaus trained in methods of delinquency prevention and detection. Half the cities over 10,000 in America have no juvenile bureaus or officers.
2) Family social casework services capable of serving both court and community by carrying needed help into the homes of delinquents and predelinquents.
3) Probation services for the juvenile court, with trained personnel in adequate number to hold caseloads below 50 so that the probation officer can actually get to know and to help his charges. Half of the counties in America have no juvenile probation service and, where it does exist, 60% of the probation officers are professionally untrained.
4) Modern detention facilities where youngsters can be handled in small groups.
5) Shelter facilities to insure separation of delinquent juveniles from nondelinquents.
6) A specialized juvenile or family court, headed by a judge (or judges) with adequate court time and real concern for rehabilitation of their young charges.
7) Psychiatric and psychological service for the juvenile court, preferably in a court clinic, to guarantee accurate diagnosis

of the problem at court hearing.

8) Foster home services. Many of our most difficult delinquency cases can be handled effectively simply by providing good and decent homes.

9) Adoption services, which really seek to place the hard-to-place child.

10) Good open-type boarding schools for both boys and girls available for juvenile court placements.

11) State vocational schools for delinquent boys and girls for whom custody is required, manned by teachers, counselors, and social workers who have had training in treatment work and are interested in and like youngsters.

12) State mental health clinics and hospitals for mentally and and emotionally disturbed children, oriented not toward custody but toward cure.

What I have just said about the importance and value of good family life for the potential delinquent is equally true in regard to the normal child. And certainly millions of American families practice the sort of parent-child relationships which magazines have characterized with the rather sticky word "togetherness." Indeed, American suburbia is probably as child oriented a society as has ever existed in the history of the world.

Nonetheless, false emphasis upon the value of material wealth in houses, cars and gadgets persuades many in our civilization that a father who provides these in abundance has done his job. And many a mother feels blissful security about her youngsters if they are well fed and well clothed—no matter who may be supervising their waking hours.

Statistics show that 30% of the mothers with children below 18 in America are now employed. I don't think that there is a single juvenile court judge in the country who doesn't shudder at that figure—and its rising trend. Many included in this figure are, of course, employed because of sheerest necessity. The least that must be said, however, is that every working mother who either has to or does leave children below high school age continually unsupervised is practicing brinkmanship with delinquency. The 60's must provide some solid thinking designed either to return mother to the home, or to provide a really satisfactory substitute parent while she is away.

There are six essentials of good family life needed by all children. First, love, affection and security, preferably with their own parents

in their own homes. Second, full-time adult supervision and the teaching of self-control. Third, parents with whom the child learns he can live on the basis of mutual trust. Fourth, a close sense of family unity, where the members of the family eat dinner together, take vacations together, go to church together. Fifth, parents who take an interest in the education of their children. Sixth, parents who set an example of living in accordance with the principles of their religious faith.

This last point is given peculiar emphasis by a conundrum posed by a Michigan delegate conference, preceding this year's White House Conference. After some mixed adult-youth consideration of current problems, they suggested that our basic question be phrased: "How adult society can transmit effectively to its children and youth the fundamental values it accepts by precept; but which in practice it frequently repudiates."

The answer, of course, is that transfer of moral values by precept without example is impossible. Schweitzer has said that example is not just the best way of teaching—it is the only way.

Inevitably this means that when we shave down such absolutes as honesty to the practice of equating it with not getting caught, or courage to loud agreement with a majority view, or belief in brotherhood to outrage at a Mississippi lynching, but dislike for seeing a Negro family in our block—our actions teach far more than our words.

In the dangerous world in which we live, America will need sons and daughters deeply dedicated to its beliefs. We are turning out too many young people trained to seek personal belongings, personal security and personal ease.

The hard, lean youths with the questioning minds who will design or man the rockets to the stars, or who by example and conviction will persuade Africa to join the democratic continents, or who will find the secret of growth in time to conquer cancer, or who may in the weary hours at world conference tables find the formulae to deny Soviet aggression while preserving world peace, these demand a better inheritance than municipal corruption, political filibustering, payola, and advertising of sex and crime by TV, radio, magazines and newspapers. A society permeated by the doctrine of expediency cannot produce the leadership which America must have in the half century which lies ahead.

And now one story with which to close:

It concerns a couple, who for many years had been denied the opportunity of having children. Finally, they learned they were going to have a child. They waited the intervening months with keen anticipation of the event. They went to the hospital with great hope and no fear—although the father indulged in the customary chain smoking of cigarettes and anxiously paced up and down the hall.

Finally, the door opened and the doctor came in carrying a baby in his arms wrapped in a blanket. He showed the man a beautiful baby girl, and then drew back the blanket. The baby had a withered left arm. They stood in silence for a while and the doctor finally asked:

"Shall I tell your wife?"

The husband replied, "No, I think that's my job."

So, a little later when the mother was conscious and able to see him, he took the baby wrapped in the blanket just as it had been, and went in to see his wife.

When he showed her the girl, her face lit up and she said, "Oh, isn't she lovely!"

Then without saying anything he threw back the blanket and showed her the withered left arm. She was silent for a little bit and then she said:

"Oh, John, isn't it wonderful, when we need her so much, that she should need us so badly, too."

In this area of service to children, there are tremendous needs, challenging and often frustrating to all of us, which may indeed at times make us want to throw up our hands and say that they are impossible to overcome. Yet, I believe that the children of the future need us, and we need them, so badly that we must go on to do the job. We must do more than talk about our problems. We must let the people see our children as we see them and, if we do, I think the people will rise with us to the challenge.

Here were the colored students in coats, white shirts, ties, and one of them was reading Goethe and one was taking notes from a Biology text. Here, on the sidewalk outside, was a gang of white boys come to heckle, a ragtail rabble, slack-jawed, black-jacketed, grinning fit to kill, and some of them, God save the mark, were waving the proud and honored flag of the Southern states in the last war fought by gentlemen.—Richmond (Va.) News-Leader

ZION NEEDS ON THE HOME MISSION FIELD

Address Delivered to the A. M. E. Zion General Conference
Buffalo, New York, May 8, 1960
by Rev. Richard A. G. Foster

Bishops, General Officers and Delegates of the Great A. M. E. Zion General Conference in session in Buffalo, New York.
Greetings:

I am honored to give this address in the name of Him who gives us the victory. We have now come to the place to give serious attention to the physical structure of our great church. *Church Business* is *Big Business.* We have moved away from the little things into the big area of not only soul saving, but church building. First, it costs big money to undertake what we should do in our great Mission work. We cannot expand without money. Yes, we must have people, but we also must have money to meet the needs if we are to expand.

Where to Expand

I am interested in the Mission Field of our Zion. I wrote years ago about the needs of "Our Expanding Zion." I realized in the early 1940's that if we were going to be a strong church we needed to go into areas where we have never ventured. I spoke about the far west as an opportunity for a vast empire for Zion. I am sure other denominations read my articles, took the idea and sent their Bishops and monies to the far west—for the biggest district now, in a certain Methodist group in the far west is called the fifth district. It all happened in 16 years. They have three big conferences, and we have three, yes, but we could put all of our appointments in one good Presiding Elder district and still have room to spare. We need now, and let us not put it off any longer, a survey committee set up in this general conference to study for the next four years. California, the richest field in America, the state of Washington, the states of Oregon, Arizona, Oklahoma, Texas, Utah, North and South Dakota. Remember in the Dakotas we have not a single church unless one has been planted in the recent months. The state of Colorado, too, is a fertile field for our Zion. In the state of Idaho, where so many of our folk have moved, there is no Zion Church within a thousand miles of almost any city you name, and this is a serious matter to consider.

Let us take California, with 11,000 people coming to the state every month, and more than 1,000 of these coming to Alameda

County. Since I live in the city of Oakland which is in Alameda County, I have these latest figures. We need at least a dozen churches in this county. Large cities are growing overnight. What I mean by that is, the state is laying out new cities every year, and private interest is taking over the contracts and building the whole city. Where previously there was barren land and high mountains, you now see a city of some fifty thousand people, all ready to move in with large business centers, and land arranged for churches, recreation, etc. Houses are available to purchase or rent at once. Take, for instance, the city of Fremont. Just one year and a half ago it was only forty miles square of rolling hills and small mountains. Now, it is a city as far as your eyes can see! Daly City, and a dozen more have grown up since 1952 when I was first sent to Oakland. Now, in order to get into those cities and build a church, the code is that you must meet the specifications of the zoning law, as well as the standard of building. The state is controlling the kind of church building you must erect. You must have parking, and you can only build a church to fit the size of your parking area. It is however, not so with old church buildings, as they stand as they always have. But, the new law in California has changed. In the city of Pasadena they could only erect our fine Church so big since the parking space was too small to accommodate a large number of cars. Now if we can ever acquire more parking land, we may expand that fine little church that presently seats only 200 people! We need to enlarge, at which time I am certain we would be able to have a congregation of at least 500.

Berkeley, Richmond, Pittsburg, Newark, Albany, Daly City, all in California on the outskirts of the city of Oakland, have no A. M. E. Zion Churches. Those cities are filled with Negroes. Now, you ask the question, "Why have we not gone into these cities?" First, I have stated that if you do go in, you must have the kind of money to buy the property offered for churches. You must buy, not where you wish, but the property set aside by the city. In the planning of the cities, land is left for churches, playgrounds and business to meet the needs of the people. Churches are only built in certain sections which are zoned for that purpose. Not so in the east, where you can buy any place you have the money for. This is why I am saying that in these changing times we must have a survey committee set up in each section of the country connected with the Home Mission department to look over, and be ready to move in on the ground floor of these cities in California now, or miss the boat while other churches move

in. Now, in many cases, if there is a Methodist Church, the city will not let another Methodist Church come into that area, as the city feels one Methodist Church will do the job rather than have a lot of small ones doing the same work. Then too, the minister must be first-rate so as to secure the backing and influence of the city and government. This is important. They do not wish to have the minister a public charge. California is a great state for church racketeers. . . and the local government is trying hard to reduce such in the church life of the new cities. Also, other Negro Methodist bodies are moving in on the ground floor, getting the property as quickly as possible . . . in many cases they have already bought land, and at this moment it is lying idle, but when their Home Mission Department is ready with the right kind of plan—the church will go up on that property. Oakland, California has only one A. M. E. Zion Church, and the Negro population is more than 105,000. If we could center in any one big city, like Oakland, San Francisco, Los Angeles or *Bakersfield* where we have no Zion Church, for about ten years, we could bring in a new Presiding Elder District in each of those cities and surroundings. It has been easy to almost triple the membership at Cooper Zion in eight years. It could be done in any other city, with the right kind of leadership and the right kind of building. People go for fine buildings out our way and no "store front" or "front room church" can make it. The Methodist Church has put millions into buildings, and people as never before are crowding into their churches. Baptists have also caught on, and are building fine structures. The question was asked me once by an eastern general office why we did not build a church in Berkeley from the congregation of Cooper Zion in Oakland, and my reply was that "I am only one man and my congregation is new, consisting of new members, who must be trained by tradition and love for the Zion Church, before we can do such venturing." Remember our members are from Louisiana and Texas where we are not known, and they really join the preacher rather than the denomination. It's the personal contacts that I have had in a big way in Oakland that has attracted people to Cooper Zion. Very few people of Zion come looking for a Zion Church as very few come this way. Most of my members have Baptist backgrounds, but were impressed by me. That is the reason we must have ministers trained to compete with others who are coming and have been sent by their Bishops from back east. In the city of Oakland, in a certain Negro Methodist Church, all of their seven pastors in their pulpits are degree men from

the finest colleges and universities in the east. They have captured this city for their church. That is why I suggest that we send our best. It does not mean, however, that others cannot do a good job. Yes, they can for Zion is doing a fine job with what we have to work with. The late Dr. H. P. Lankford, from Lincoln University; the late Dr. L. W. McCoy, from Livingstone; the late Dr. J. E. McCorkle, Livingstone and Hood graduate, gave us outstanding leadership in the state of California, in Washington and in Oregon—but we need more men like them who could hold their own with any of another group. We have come to the place now, where we must have men who can work with city governments, be useful in the City Council of Churches, as well as state councils and a hundred other organizations with others. Then too, we need a resident Bishop living on the Mission field. One cannot know these things unless he lives among the problems. Granting you that Bishop W. E. Stewart did a grand and outstanding job, and that Bishop J. D. Cauthen has carried on so well, but they will admit they were and are handicapped, for they had to be told the problem and had to study it at long range.

Other Opportunities

I have spent a long time on the Pacific Coast. Let me move into other states. The state of Colorado, for instance, has many opportunities. We do have a nice church at Denver, and we compliment Bishop S. G. Spottswood for having the vision in planting a nice church with a good and outstanding pastor in that city. We could plant a Zion Church in every big city in that state. Arizona is not too fertile, as we have only a few Negroes there, but the opportunity is in the larger cities such as Phoenix and Las Vegas. We must see to it that if other Methodist bodies move in, we ought to also. Theirs are souls to be won for His kingdom, and we and they ought to have our share in the kingdom. Oklahoma is a wide-open field with a lot of our folk and a lot of money. Great opportunity awaits Zion there. I have spoken of the Dakotas. I do not recall at this writing if we have a church in either North Dakota or South Dakota. Idaho is the same, untouched as far as we are concerned. We have just seemed to leave these states to others.

Alaska

If other Bishops of other Negro Churches can go to the 49th State and plant the banner of their denominations, we ought not to let the opportunity pass to do the same. I know of one Bishop that went to Alaska and took the whole conference with him and set up a church

and took over the field in the name of their church. It was the same operation of the late Bishop J. W. Hood, in the days of our beginning in North Carolina. We need young vigorous bishops to do this kind of work.

Texas

We are just fooling around in Texas. If we are going to be a real, big church in the years to come, we must have Bishops living in these outlying states to be "on the job." It is too much travel and wear on the man to have him cover anything but Texas. That is a full-time job in itself. He may do the Pacific Coast—the three states—but when you send him to Texas, you send him to another country big enough to exact his whole time, as he must be ready in those big cities to do the work. Can we not turn our eyes to Texas and bring in the biggest empire of our time? Can we attract men from the east where the church is about to dry up because we have been seen too much, and where new blood needs to be brought in . . . for new interest? I was talking to one of my good, young friends about coming to California to one of the fine churches and he told me it was too far, and he could not get back. I told him that if you build the right kind of church and it can be done, he could get back as often as he could plan for . . . and I took myself as an example. I told him that I get back here to big meetings far more than he does, and he lives right here!

Budget and Interest

Dr. A. P. Morris, the fine and able head of our Home Mission Department, has done a great and wonderful job. He has restored confidence in the Department and given character to the position. Now, Dr. Morris is in need of a larger budget for these suggestions I have made. The budget as it stands is much too small because we are not conscious of the great need and opportunity. We could direct, in ten years, a million dollars to the Mission field alone in America, and it would bring in, for the future, an abundant harvest. The church must move west to secure itself to the future. Our budget, proposed and passed at the last general conference, bogged down along the way and we thereby lost a great opportunity. Bishop J. D. Cauthen did wonderful with what he had. He secured our fine Metropolitan A. M. E. Zion Church in Los Angeles which houses a fine congregation pastored by Dr. Paul Marshall. He greatly assisted the erection of our beautiful church pastored by Rev. Oscar Carson, and has assisted the Rev. W. J. Hunt with many thousands of dollars

in the final erection of our beautiful church in Sacramento, California. He has also assisted greatly in the purchase of the fine pews in our most beautiful First A. M. E. Zion Church in San Francisco, under the able leadership of the Rev. L. R. Bennett. He has secured the living of the Rev. Cidell Peterson, of Seattle, Washington. All this and more he has done with a few thousand dollars spread out over not four years, but just about three years, since it took about a year for the operation of the budget to the department. I am advocating that we make a budget large enough to earmark $100,000 per year to the Mission field across the Mississippi River, and to the Pacific Coast. If this is done right along for about ten years, instead of the California Conference having 16 appointments we could have fifty appointments and many of a large nature where men would be interested in leaving the snow and ice of the east for the sunshine of the west.

The great Negro Church is moving west. All Negro denominations are on the move with the preachers. I know several pastors from Texas have moved the whole congregation to certain cities, and got together and bought land, and built their churches with their own hands. The pastor got jobs for all in the cities and out of it came the church. Right on the next corner from Cooper Zion is a church that was erected, and members sent back and encouraged others to come. Since bringing them into the church, in less than ten years they have fifteen hundred members, and we have been in this city sixty years and have just gone over the 1,000 mark. Are we really serious about this matter?

Africa

I understand that if we had the vision *now* we could become the national church of a newly formed country in Africa. It means we must do the right thing now, or lose forever the great opportunity. The Pope has decided to take over Africa for the Catholic Church. Yes, they have money and they can, by dint of money-power, make a great inroad in Africa. Shall the Great African Methodist Episcopal Zion Church sit by and see the whole process of expansion pass us by? We have enough brain and leadership to do just what we want to do in any case. We need to use some of the fine layman interest in many fields of endeavor. The laymen could do most of our jobs for us in this moment of expansion. Remember the laymen pay the bills. If some of us who lead, could share our leadership with a lot of up-coming fine lawyers and doctors and business men in our church, if we would follow some time, we could find more doors easier to

open. I do not mean to say that the pastors have not done a grand job, we have and I am loud in my praise for what we have done, but remember we were making these outstanding contributions when the laymen were not interested and were far lacking in leadership education. Not so now, the laymen have become not only vocal, but trained in the field of real estate and business. Who has any one greater in this endeavor than our own Dan Andrews of Winston-Salem, North Carolina; who is fined than Oscar Adams, Jr., from Birmingham, Alabama; and Attorney Burnley of Louisville, Kentucky; or Attorney Lawrence of Chicago, Illinois; and Senator Brokenbur of Indianapolis, Indiana. We have the man closest to the President of the United States, E. Fredrick Morrow, as one of our outstanding laymen. We have Duncan, Register of Deeds in Washington. All of these forces can be channelled and used for the promotion of our great expansion. We have many more, and I could call their names. These include such names as my own brother, Prof. Walter A. Foster of Goldsboro, North Carolina, Prof. John Wesley Brooks of Indianapolis. Men who can lead hard and well and stand at the front of any church like Dr. Rufus E. Clement of Atlanta University, Dr. Samuel Duncan, President of Livingstone College, and Dr. Tulane of Livingstone College. I am not including Dr. Clement as a layman but one cannot deliver an address like this without including him who does such a fine job as a preacher and layman. Dr. James W. Eichelberger and his son are outstanding examples of what laymen can do with the proper encouragement.

To the Mission field O, Zion. We need to build up the walls of the physical Church. We need to house God's people. We need to press forward to a great church. I would love to be one in the forefront of this great movement—someone with the spirit and zeal must offer themselves for leadership in this direction. One must be consecrated to the cause for it is a great heart-breaking job. No inexperienced man need lose the way for he too, can be trained, and if he lives long enough and is trained well enough he can, by God's grace, do the work. Like Paul he must go. The church is on the march - - - Zion must join the ranks of the Big Methodist Church family on the move in America and in the world or be left standing at the gate.

South America

South America, built upon the foundation laid by the Deans and Rodney, is a white field waiting for the harvest. What shall we do?

Stand by and let the Catholics take over all of the heritages of our past? Up, men of God, and move toward the rising sun of a new day—for what we do here at this general conference will be the History of tomorrow and the years to come.

A significant church merger of three denominations took place recently when the American Lutheran, the Evangelical Lutheran and the United Evangelical Lutheran Churches joined to form the new American Lutheran Church. With more than 2,250,000 members this group promises to be a great force in Protestantism. Always aggressive and forwardlooking it can be expected that this new Lutheran group will be able to accomplish even more in the years ahead.

The merger took place in the Minneapolis (Minn.) Auditorium when the Rev. Dr. Frederik A. Schiotz was elected president. Of wide experience, Dr. Schiotz will be remembered by many as serving with the Lutheran World Federation and the National Lutheran Council.

A generation of Southern Negro college students, too young to have learned the rutted paths of fear and too brave to heed the counsels of caution, is putting to the test its faith in religion and democracy. From Tidewater, Virginia to the Mississippi River, Negro students have staged sit-in demonstrations at lunch counters and in public buildings to assert their rights to full equality. More than 1,800 of them have already been arrested.

These Negro youths are not defensively protesting an isolated act of injustice such as a lynching or an unfair sentence. They are affirmatively moving out of a ghetto world to bear witness to the truths of their religion and take possession of the rights guaranteed them by the constitution and the courts. . . . It is impossible to understand the sit-in movement unless one comprehends the total religious commitment which these demonstrations express.

—William V. Shannon in the New York Post.

SERMONIC LITERATURE

WHEN THE PEACE OF GOD RULES

by
The Reverend Henry W. McCreary, III
Minister of Caldwell Chapel A. M. E. Zion Church
Kankakee, Illinois

(Race Relations Sermon delivered in the Methodist Church—Bradley, Ill. This marked the second annual pulpit exchange between pastors in the Sunday Morning Worship Services.)

Text: Gal. 3:28; Col. 3:15

Since standing before you last year at this time, everyone will admit, even if with reluctance, that limited advancements have been made in racial understanding and the full exercise of civil rights for all men. And yet, there are myriad areas of disunity and misunderstanding where blind hate struts boldly in full view across the arena of life all but crushing the spirit and dignity of some men. From these oppressed still comes the plaint of an Isaiah:

> "Justice is turned back and righteousness stands afar off; for truth has fallen in the public squares and uprightness cannot enter." (59:14 R.S.V.)

Thank God for the many civic and social agencies that have sounded with certainty and finality the trumpet for aggressive spirits to thrust the sword into the heart of civil injustice and segregation. But all around us there is hesitancy (and rightly so) to express like thankfulness for the Christian Church in this area. Seemingly, the Church on earth is militant in name only, for She has blindfolded Her eyes, gagged Her mouth and shackled Her hands in ignoring Her mission and responsibility to the total well-being of ALL men! Peter Marshall aptly described the timidity and lethargy of church members in facing bold issues which, of course, includes the racial problem as ". . . sea divers, encased in the suits designed for many fathoms deep, marching bravely to pull out plugs in bath tubs". Yet, the "peace of God" which Paul bids us to let rule in our hearts is not inert, complacent, and evasive, but rather it is saturated with the spirit of LIBERTY, EQUALITY, and FRATERNITY. The absence of any or all of these three in man's relationship to man insults that peace.

There is little need to reiterate the findings of anthropology and all sciences nor to cite their perfect agreement that men of every race and clime are inextricably involved spiritually, biologically, socially, culturally, and economically. We know this! But here is a case where

the letter has no opportunity to kill; men slay it first in their insatiable quest for social and economic advantage over others. For this reason, the bare knowledge of these truths concerning the inter-racial and interpersonal involvement of man has not erased the evils of discrimination, segregation, and social separation. Hence, blind superstitions dislikes, and hatreds can only be dealt with from the profound depths of the human heart. The permanent end to racial problems can come only through, in William James' words, "the expulsive power of a new affection".

A Southern pastor, Kyle Haselden, points out (without malice) the basic reason for our organic separation as Methodists in his forthright and comprehensive study of "The Racial Problem In Christian Perspective":

> "Long before the little signs—'White only' and 'Colored' —appeared in the public utilities they had appeared in the church. This is not a mere figure of speech. In 1795 the John Street Methodist Episcopal Church in New York City, a mixed church including whites and both free and slave Negroes, was divided when the Negroes under the leadership of a former slave, Peter Williams, who had purchased his freedom, through the Church's aid, withdrew to form the African Methodist Episcopal Zion Church. Prior to the split the Negro members of the church had suffered numerous and increasing embarrassments on account of their race."

The assignment of special pews to Black members of the congregation, limited participation in public worship, and segregation at the Communion chancel rail and the baptismal font ushered in the inception of the African Church which throughout its history has welcomed men regardless of color into full fellowship. Today, Mother Methodism is still embarrassed by her erratic and fluid boundaries of the Central Jurisdiction that encircle most of the Negro members and stymie the outreach and ministry of Negro pastors and bishops.

Since Constantine lifted the cross as the universal emblem of his domain thereby assuring its social acceptance to men, the Church has in increasing numbers been burdened with the membership of individuals who have experienced no decisive, converting, personal influence of the peace of God. To many persons holding membership in the Church, God is impersonal and holds no interest in the affairs and relationships of men. Thus, it is not difficult to see that where no interpersonal relationship exists between man and God,

there can be no interpersonal relationship between man and man. An unblocked vertical line of communication must first be effected connecting man with God before a horizontal channel of communication can be perfected between all men.

I am reminded of a joke possibly as old as the formulation of the first formal Christian creed. The question was often asked, "Ubi est dextra Domini?" Where is the right hand of God? Of course, the customary and acceptable reply to this question was, and remains so even now—"Ubique". The right hand of God is EVERYWHERE. But someone, taking an ultra-literal interpretation of the Apostles' Creed exclaimed, "Jesus is SITTING on it!" We laugh, but in too many areas of human conduct and need response to this question today, "Where is the right hand of God?" should be that a weak-kneed, irresponsive, impotent Church is sitting on it!

While we cannot halt the reign of God nor prevent the ultimate victory of right, we can certainly cushion the effect of His rule and retard the day of His triumph with our cold hearts and contaminated code of Christian ethics toward race relations. This is Kyle Haselden's meaning in saying, "Where elbows touch and hearts do not the opportunities for malice and violence are greatly multiplied". Therefore, let us think upon the character of interpersonal relationships when the peace of God truly rules in our hearts.

LIBERTY

The peace of God IMMEDIATELY induces the spirit and experience of LIBERTY. Note that this is not a gradualistic result. Receptive hearts and minds to the peace of God in the Gospel accounts knew instantaneous release from diverse mental, physical, and spiritual ills. He "sets at liberty them that are bruised" not tomorrow, next week, or next year, but—NOW. The advocates of gradualism in restoring soundness to a humanity made sick by racial oppressions know nothing about the immediate healing properties of the peace of God. Freedom IN FULL is instantly given the believer although the bestowed's awareness of the complete scope of that liberty may be ever so gradual; yet—it "shineth more and more unto the perfect day."

Our release is no way complete until God through Jesus Christ breaks the power of discriminatory sin over us. It is only then that we see the light of freedom and can love our neighbors as we love ourselves. Then are not only love and justice accorded to other believers or to members of our peculiar "household of faith" within the

Christian community—but they are spontaneously given to ALL men (believers and non-believers) regardless of race or class.

We cannot long retain our Christian freedom unless religious, civil, and social liberties and privileges are known to everyone. There can be no apathy toward Anti-Semitic demonstrations; there can be no exclusively racial suburbia and housing developments; there can be no door anywhere that bars entrance to humanity solely on the grounds of race. And, above all, church doors must recognize no difference in the hands of Caucasian and Negro.

When the peace of God rules in our hearts, the pharasaical hypocrisy of His Church will be dispelled forever; when the peace of God reigns within us, men outside of the Church will stand at attention and respect our ONE-NESS in Spirit and heed our voice. We agree with Liston Pope in "The Kingdom Beyond Caste":

> "If every church in America invited any sincere Christian to join in its worship, without any barrier of race or color, it is unlikely that patterns of church attendance would change greatly for many years. But the attitudes of many people towards the churches and of the churches toward themselves would change profoundly."

Of a truth, "by ONE Spirit are we all baptized into one body, . . . and have been made to drink into ONE Spirit" (1 Cor. 12:13). "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for (we) are all ONE in Christ Jesus" (Gal. 3:28). ". . . wherever the Spirit of the Lord is, there is open FREEDOM." (2 Cor. 3:17 Moffatt)

EQUALITY

Our God is no respecter of persons or racial stock. All men, being created by Him and in His likeness, are assured of His love and care. We begin as equals not by civic law but by Divine Creation.

The white man cannot in truth uphold the statistical lies that point to the high percentage of Negroes living in rat-infested blighted areas, nor to those records that reveal multitudinous moral infractions and picture the Negro as a wastrel and good-timer without knowing guilt as long as there remain unjust practices in employment which create an economic imbalance, usurious credit and financing plans, the resale of quarter of a century old properties in poor repair at exorbitant prices.

The economic and social status of the Negro cannot compare favorably with that of the Caucasian until there is equal opportunity

in education, employment and housing.

What is your answer to these questions: Would you be employed in your present job if you were of another racial stock? If so, would the educational requirements remain the same? For like pay? . . . Would you live in your present home and community if of another color or different creed? If so, for the same rental or monthly payment? Would a like friendly community spirit prevail? Or would that community be deformed into a new Deerfield or Park Forest? . . . Could you engage in the same social and recreational activities through access of the SAME facilities were you a Negro?

If a negative answer must be supplied to any one of these queries, as a Child of God, righteous indignation should spontaneously overflow your flood line and not recede until through positive action there remains nothing to do in assuring equal opportunity to all men. Heed the words of George D. Kelsey in "The Christian Way in Race Relations":

> "People . . . are incorrect in their judgment and are unconsciously pharasaical when they seek to free themselves from guilt in America's vicious system of caste by the simple declaration: "I do not personally have any race prejudice." All men are accountable for all sin. Sinful acts leap out of the state of sin. Mankind is in a state of sin."

The fight for equality is every man's responsibility. Without equality, there is no freedom. Though written in the early 19th century, John Greenleaf Whittier's questions in verse still summon a righteous response from Christian men:

> Shall tongues be mute, when deeds are wrought
> Which well might shame extremest hell?
> Shall freemen lock th'indignant thought?
> Shall Mercy's bosom cease to swell?
> Shall Honor bleed? — Shall Truth succumb?
> Shall pen, and press, and soul be dumb?
>
> (from Stanzas For The Times)

Yes, when the peace of God rules in our hearts, there will be Equality!

FRATERNITY

Regarding fraternity and brotherhood, we would cite two statements, each by ministers in the South (one Negro and one Caucasian); both support the same basic truth: Martin Luther King speaking to a Detroit conference of 260 Episcopal priests and laymen said. "Through our scientific genius we have made of the world a neigh-

borhood, but through our moral and spiritual genius we have failed to make our nation a brotherhood." And, says Kyle Haselden:

> "Negroes and whites have grown closer together in similarity of facilities, but they have grown farther apart in the awareness and practice of spiritual identity. It might be said that while the two races have been achieving liberty and equality they have progressively lost fraternity. The Negro has come into that day in which at least he is beginning to have, but it is a day in which he cannot yet seriously hope to belong."

It has been said that this social coolness or fraternal withdrawal is the last fortress of status quo maintenance in false racial superiority or stock "purity". There are many who foolishly maintain that if the walls of social separation come tumbling down the impact of their collapse will mushroom forth an ominous cloud of mixed marriages. We can do no less than abjure such irrational thinking, for it is nonsense to presume that a man's color will be the determinative factor for marriage. Marriage is a spiritual bond mutually contracted by INDIVIDUALS — not by races. Whether we accept this truth or not, we are BROTHERS through a common Creator and Father — God! Negroes, as a race, have no desire to become brothers-IN-LAW to the Caucasian. It doth not yet appear what we *are* by SPIRIT and DIVINE LAW. Our prayer and goal is only that the PEACE of GOD rule in the hearts of men that EVERYWHERE, whatever the color, they will acknowledge DIVINE kinship and be brothers in faith and practice. Lord, hasten the day when, at least, the militant Church will "Honour all men. Love the brotherhood. (and) Fear God."

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:28.

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." Col. 3:15.

The Connectional Council, the first of the new quadrennium is scheduled to meet in Atlantic City July 27, 1960. While it is understood that many of the Boards have not as yet been appointed it is expected that a large attendance will be on hand for these sessions. This being the first meeting following the General Conference many of the rough matters left by that body will have to be attended to at this time.

A CATHOLIC FOR PRESIDENT?

Romans 13

A Sermon by
Rev. Charles A. Platt, S. T. D., D. D.
First Presbyterian Church, Ridgewood, N. J.

April 24, 1960

Nothing has aroused such wide-spread interest and such a variety of opinions among the people of our country as the question of the religious affiliations of the possible candidates for the Presidency in the forthcoming election. And with the field still wide open (this being April), and the party conventions still in the relatively distant future, it is well to look at the issue objectively.

Certainly it is already evident that we cannot escape the issue by trying to stay aloof from it. We can say with deep conviction that there is no place for religion in political matters, especially in an election year, but that will not make the issue dissolve into mist and disappear. Here it is, whether we like it or not, and it must be dealt with in the most intelligent manner. Senator Kennedy made one of the finest statements I have yet read on the snbject, as reported in the Herald Tribune last Friday, April 22, 1960, and I commend it to your reading.

People are talking about what it would mean to have a candidate for President who is a Roman Catholic. They are speculating about what would happen if he got elected. They are making comparisons between the feeling in America today and what it was in 1928 when Al Smith was in the limelight. Opinion polls are being taken. And the candidates themselves are being asked questions on the subject and making frank and outspoken replies. Therefore, it is not only to be expected, but it is almost mandatory, that we as professing Christians, within the confines of our own Services of Worship, should make a study of the issue in a wise and objective manner in order that we might come to our own personal and individual decision.

I

Religion has always been concerned with the political order. The testimony of history reveals this association as an integral part of our Judeo-Christian heritage. The ancient prophets were king-makers and political leaders. Samuel and Elijah anointed kings over the people. (I Samuel 9 and 10; I Kings 19). Isaiah was "Secretary of State" for Judah in the 8th century B. C. (cf. esp. II Kings 18:13–

19:37). Jeremiah led the political opposition in Judah when dealing with Babylon. And John the Baptist dabbled with the politicians and literally lost his head. (Matthew 14:1-12).

Furthermore, Jesus never hesitated to launch out into the sea of political affairs. While he was no office holder and never sought to be, his struggles with the temple authorities were direct political conflicts. For, those officials were the actual political leaders of the people. Rome was one step beyond the temple authorities as far as the man in the street was concerned. Our Lord's attitude toward waste, corruption, hypocrisy, misuse of ancient traditions and institutions, and the responsibility of government to the people were all matters which had to do with religion and its impact on politics.

In the middle ages the church was the strongest political power in western culture. I cite only one example: At the dawn of the 13th century (1198) Innocent III ascended the papal throne and was the most powerful man in the world. He sent his legions across his vast domains to consolidate his influence. The Crusades had swept out of Europe and into the Holy Land for a hundred years and would continue to do so for at least another fifty. In their wake came an opening up of new trade routes, the introduction of eastern cultural developments, and an increase in the scope of learning. Vast wealth poured into Europe. Principalities and powers were established or wiped out upon the judgment of the pope. The Roman Church ruled undisputed.

In a later century, the 16th, the Protestant Reformation brought a clash between religion and the existing political powers that would change the course of history. If Martin Luther sought to stay apart from civil authorities, his battle with the church was still essentially political, since Rome was the practical, as well as the ultimate, authority among the people. Thus, to defy the church hierarchy and burn the papal bull was to defy the political order.

A hundred years later the Separatists in England, who were to be known so familiarly to us as the Pilgrims, took issue with their government. Unlike the Puritans who sought to reform the Church of England from within, the Separatists broke with established authority and fled their homeland to establish colonies on our Atlantic coast.

And if further testimony is needed, we have only to look at the Constitution of the United States to realize that our entire concept of government stands on the firm foundation of religious conviction. By

implication and spirit that Constitution is a Christian document. America has been defined on many occasions, in places of high and low authority, as a Christian nation. And by the Constitution's carefully worded restrictions and safe-guards, it emphasizes the importance of religious principles in political matters. This is our heritage and we are not true to our tradition if we refuse to consider or discuss the matter of religion in governmental affairs.

II

What, then, is the relationship between church and state? We turn to the most oft-referred-to-portion of the New Testament as the basis for study, *Romans 13.* Paul writes, "Let every person be subject to the governing authorities. For there is no authority except from God. The powers that be are ordained of God." (vs. 1). Does this mean that as Christians we must maintain a hands-off policy in matters of government? Certainly not. The old idea of "the divine right of kings" has long since been scrapped as a political projection of this statement in the New Testament. Wars have been fought, thrones toppled, and kings deposed in the long struggle into the light of a democratic nation in which the people have a right to choose their own leaders and be represented in their government. And by the same token we err if we think there is something wrong with any citizen's looking into the religious implications of politics.

Paul was speaking of our relation to the social order, not to a form of government. Many scholars believe the best interpretation of this passage is that we are a part of humanity, a part of our own generation, and therefore we have a responsibility to live with our fellowmen. No man lives unto himself. We must participate in life as it is, even though it is imperfect. No doubt when Paul made the statement, "the powers that be are ordained of God," he reflected the basic concept of divine sovereignty which he had been taught out of the Old Testament; but he certainly did not teach that we must accept the status quo without any thought of righting wrongs or rebelling against injustices. His position here is in harmony with the entire ministry of Jesus, when our Lord constantly conducted himself as one who was *in* the world but not *of* it.

Thus we look at various relationships between church and state that are possible. I would suggest four. *First, the church IS the state.* This is the Roman Catholic view and always has been. At present they are saying that this is not practical for America, but they are definitely NOT saying it is not their ultimate goal. (See the article

by Rev. John A. O'Brien, Ph. D., of the University of Notre Dame, in "Our Sunday Visitor" for April 3, 1960, pp. 1 and 9).

Second, the church dominates the state. There are a number of examples of this across the world. Theoretically, at least, this is the case in Great Britain. The queen is crowned by the Archbishop of Canterbury, the representative of authority of the Church of England, and as I remember the oath she took she promised to defend and uphold the Reformed Faith. (See the Encyclopaedia Britannica, Vol. II, p. 263, etc.) Even though we Protestants are committed largely to the Reformed Faith, American citizens are opposed to this concept of the relation between church and state.

Third, the church has nothing to do with the state. This, to a greater or lesser degree, is the traditional Lutheran view. It grows out of Luther's refusal to swerve from his main conflict with Rome. He seems to have relegated to a place of secondary importance his concern for the civil or national authorities, and concentrated on his struggle with papal power. Many scholars believe that the enlargement of this concept is the reason why Germany, the only outstanding example of a Protestant country succumbing to dictatorship, allowed itself to be dominated by Prussian militarism and later by Naziism.

Fourth, the church and state are separate and man is free from any political domination whatever by his church. This is what we believe. This is what is written into the very fabric of our Constitution. It is the great contribution of Thomas Jefferson in the early days of the republic. Article VI of the Constitution and the First Amendment are our assurance. And the interpretations of the Supreme Court and the safe-guards of legislation have supported this philosophy.

III

Our concern therefore is of vital importance at this particular time. We are not prompted by bigotry. We are interested only in whether or not a candidate for President will allow his religious superiors to dictate matters of governmental policy. We have a right to know which of the four relationships just defined best represents the philosophy of the candidate. We also must decide whether or not an elected President will be subjected to undue pressure from his church authorities. This of course is difficult to discover, but it is a matter about which each voter as an individual must come to a conclusion before he votes.

Furthermore, in the present development of our thinking, and

our twentieth century attitude toward life in general, we have a responsibility to know how a President would react to legislation concerning the following issues, all of which have been made *religious issues* by some group or other: (1) Planned Parenthood. (2) Medical advances in birth control, the dissemination of information about it, sterilization, and techniques involving childbirth, etc. (3) Recognition of the Vatican as a foreign power with political status worthy of an official representative from our government. (4) Federal aid to parochial schools of any religious group. (5) Whether or not he would yield to pressure to support foreign governments under the direction of the Vatican - - - which we have already done! I refer specifically to our relationship to the Franco regime in Spain.

No candidate should be expected to announce his stand on *every* theoretical issue that *might* come up during his term of office; but we have a right to know whether or not he would be influenced by the directives or demands of his church in the matter of certain key issues such as these.

Still, some will argue that we have no right to consider these matters. They say, What if the tables were turned and Catholics were in the majority; would it be wrong to have a Protestant President? This is an unfair question because we are not discussing Catholicism as a minority. We are considering the relation between church and state which is fundamental to our concept of government. And the problem revolves therefore around the degree to which the Roman Catholic Church is a political power.

Others ask the question, Would we be against a Jew for President? Certainly not. We are not opposing any individual as such; and there is nothing in the Jewish faith that would indicate an attempt to unite church and state. We are concerned however about the Roman Catholic influence because of what we can observe across the world. We note conditions in certain countries in Central and South America, Colombia as an example. We have already mentioned Spain; and add for further reflection the recent political struggles in Italy and Sicily.

What about candidates with other religious faiths? For example, shall we have a Quaker for President? We had a noble one once in Herbert Hoover, one of the greatest living Americans. I understand that Vice-President Nixon is of that persuasion. If so, do we not have a right to discover his attitude toward the historic position of that faith concerning pacifism? I inquired. I discovered he saw

service in World War II in the South Pacific and held the rank of Lieutenant Commander in the U. S. Navy. Is it bigoted for me to make such inquiries? If any candidate for the Presidency should be a Conscientious Objector I ought to know it before I cast my vote. Or what if one of the candidates were a member of one of the so-called "plain sects" which direct their adherents not to swear any oath? If this is a ridiculous possibility I mention it only to point up our responsibility to look into the religious persuasion of all candidates. One more example. Back in the 19th century there was a very stormy issue in Congress over the practice of polygamy among the Mormons. The New York Times editorialized that Utah should not become a state until the practice was outlawed. In 1885 President Cleveland stationed troops in Salt Lake City to enforce the law against polygamy. If this situation seems so remote to us as to be amusing, it is still reasonable to wonder what would have been the attitude of the people if Secretary of Agriculture Ezra Taft Benson, one of the twelve-member Council of the Mormon Church, had been a candidate for President before the turn of the century?

We must face the issue of religion and politics squarely. We are not turning against a man because of what he believes. But we cannot keep religion out of politics, nor should we try. The only way to do so is to acknowledge that America has become an atheistic nation. And if that ever should happen it would be the death of democracy and the beginning of a reign of anarchy. Ours is a Christian concept of government. Every man has the broadest freedom in matters of faith. But every informed American must dare to study the religious faith of his leaders and expect them to be true to our glorious heritage. Only then shall we remain free!

The good news that the church in Newport News is considering larger quarters has reached the Editor's desk. This congregation, one of the finest anywhere, has been in need of more space for several years. We are praying for the success of the venture. It is also stated that the old building will be retained as a second church thus giving Zion a second church in this thriving Tidewater City.

All Zion will rejoice with Bishop Stewart that the Suffolk matter has been finally resolved and by the time this issue reaches the desks of our reader no doubt a minister will have been appointed. For several years this vexing situation has hung fire and has hampered progress in this area. We congratulate the Bishop and Conference for the accomplishment.

EDITORIALS

The General Conference of 1960 is now history, a rather trite phrase but for the want of a better one we are utilizing this expression. While we have been deeply interested in that which the many individuals of Zion have had to say regarding the total result of this fifteen day deliberation we have been keenly aware that we have caught little indications of hopefulness and optimism for the future. In truth, many statements have lent small encouragement in this direction.

Certainly the grave battles of the General Sessions point to something. Some few years ago we had occasion to point to the fact that when a person has a continual headache he should search diligently for the cause and seek to remedy it. If he fails in doing this he faces not only serious illness but he can invite death. Few movements where there is to be found strength can exist unless they are founded upon some cause. This Editor refuses to believe that a 1960 delegated body can be stampeded into doing anything. Even methods of 20 years ago are of no avail for the grimness of determination still exist once the body again grapples with the matters at hand.

This Editor seeks to decide no right or wrong in any major problem we face. He urges, rather, a courageous facing up to the situation with a fortitude that is worthy of Sons and Daughters of God. The Church is a unique organization, non-political, far-seeing, Christ dominated, God-fearing. Whatever her decisions, her course, they must be based upon the interpretation of her HEAD. To falter is to drift beyond the grace of Almighty God and once in such a state she ceases to be HIS CHURCH.

As ministers of the Gospel we have a grave responsibility to keep the Church, GOD'S CHURCH. Whatever is of ourselves cannot help but be limited in His sight. When He advised the rich young ruler to *go sell all that he had and give to the poor* He could very well have included our wills, our desires, our aspirations. The marvel of our age is how well we can preach His word and how badly we can live it.

THE CHURCH is not anyone's property, save Him who died on the Cross. AND he who seeks to possess it cannot help but be lost. The Church is a trust only for those who live in the present time. We guide her destiny only so long as we remain jealous of her welfare and careless of our own. Her pulpit is not a place for self-glory, power, riches or vengeance but a lighthouse of soul-saving.

Those of us who are God's agents must take to heart the welfare of His Church. If need be, we must clothe Her with our own Cloak,

protect Her with our last breath, surround Her with the last ounce of our strength.

DO WE BELIEVE IN JESUS CHRIST?

One of the grave tasks of the next four years is to convince ourselves to the reality of OUR LORD AND SAVIOUR JESUS CHRIST. This Editor is deeply concerned over expressionate attitudes which somehow dim the Faith that should be in us as Children of the Heavenly King. One looks about us to see the thousands of Zion Methodists who listen to our sermons Sunday after Sunday, who say amen to our preachments whenever we utter them, and somehow, one gets the thought that too much of what we do is merely an act. Were there no God in the Universe, were there no Christ whose work we administer, there would still be the human responsibility of being honest and truthful to our fellowman.

On several fronts of the world we are fighting a great war against wrong, prejudice, subjugation, unequal opportunities, and into every phase of this battle we have been hurling the spirit of Christ as our GREAT WEAPON. We dare not forget HIM when we look to our own ranks. Whenever man expects more of Christ in others than exists in himself, then he is indeed a depraved creature.

OUR BUDGET

For election purposes Zion is a great church, everywhere. For budget purposes, she not only is poverty stricken, staggering, but dying. And yet, at the grass roots level there have been causes which have reached the imagination of our people — for example: the Communion Offering at the W. H. and F. M. Society Convention. These four years must lend us an opportunity for intensive and full instruction where the budget is concerned. While it is our opinion that the time is too short for the development of the real love of giving yet we must make a beginning, for, unless pressure of prices change we must face again new demands in another four years.

There is a need too, for a basic change of philosophy on all levels within the church. Much of the resistance to Connectional giving begins with attitudes of leadership. We are quick to agree that in all too many instances a better use of money raised might be a factor but

many of these cases are due to pressure rather than to maladministration of funds.

One denomination comparable to Zion Methodism in size has set its goal at one dollar for the denomination for every one dollar at home. This includes all giving. At 25c per week per person for home giving in Zion Methodism the average appears to be just 50% of this sum at most for denominational purposes, and 25c is admittedly a low figure.

WHERE ARE THE MINISTERS STATIONED?

While we have no confirmation of these changes we understand that the following new appointments have been made: The Reverend W. C. Ardrey has been transferred from St. Paul, Toledo to St. Paul (Dexter Avenue) Detroit to replace Bishop W. A. Hilliard. The Reverend B. F. Wright goes from Braddock, Pennsylvania to St. Paul, Toledo. The Reverend Stephen Paul Spottswood leaves Warren Institute (Arkansas) to take charge of Old St. Paul, Detroit. The Rev. Dr. I. B. Pierce, formerly Presiding Elder of the Columbus District, Ohio Conference, assumes charge of the First Church, Indianapolis, replacing the late Rev. Dr. Edwin Kenny who died a few months ago. The Reverend W. M. Poe assumes charge of the Columbus District, Ohio Conference.

The Rev. Dr. James W. Wactor leaves Hood Church, New York City to assume charge of Big Zion in Mobile, Alabama, replacing Bishop William Smith. Rev. Wactor is succeeded at Hood by the Reverend Dr. Churchill who formerly pastored Varick Church, Brooklyn.

LOOKING AHEAD IN BOOKS

(Books in this list have been purchased by the Editor and are Recommended)

WE BELIEVE

By Henry Wade DuBose

The Apostles' Creed recited for centuries by countless thousands, embodies in a few lines the essentials of the Christian faith. However, the tendency to overlook vital truths is ever present because of its concise, comprehensive form. This book, a revision of Dr. DuBose's earlier work, is intended to help Christians study the most essential doctrines of our Christian faith in the light of the Scriptures from which they are derived. Each article of the Creed is considered in order, with comments to encourage further study.

The chapters contain suggestions on procedures in studying and each ends with discussion-provoking questions.

John Knox Press

HOW HOME AND CHURCH CAN WORK TOGETHER

by Frederick W. Widmer

This study is designed to help families live their Christian faith in the home, and to strengthen the church's program in its ministry to families. In accomplishing this two-fold purpose the individual or family is concerned with these basic tasks: (1) to gain an understanding of the importance of the home and the church in the development of Christian qualities; (2) to learn how the home and church may cooperate in the Christian nurture of growing persons; and (3) to rededicate themselves as individuals and families to Christian living in their homes and to participation in the life of the church.

Chapter headings reflect the thorough approach to Dr. Widmer's book: The Mutual Concerns of Home and Church, The Church's Ministry to the Home, The Home's Ministry In Christian Nurture, Home and Church Co-operation, Co-operative Procedures and Resources. After each chapter there is a group of "Discussion Starters" designed to stimulate thought and action. Some self-rating questionnaires are grouped in an appendix.

This book was written for the Co-operative Publication Association to be used as a resource listing in the National Council's committees on Adult Work and Administration and Leadership. It is illustrated by Ruth Ensign.

INVITATION TO COMMUNE

by Charles Ray Goff

The meaning and value of the Lord's Supper

INVITATION TO COMMUNE by Charles Ray Goff is a discussion of Holy Communion, how to prepare for it, and how to appreciate it.

Beginning with the first phrase of the invitation to Communion—"Ye that do truly and earnestly repent"—Dr. Goff gives a step-by-step interpretation of the preparation he considers necessary for effective communion with God—true repentance, faith, fellowship, confession of sins, and love for one's neighbor. He also discusses the meaning of the elements and the over-all purpose of the service. His lucid explanations and interpretations will help the readers achieve the spiritual blessing and refreshment the Communion service is intended to give.

"What service in the church is as futile as Holy Communion if it fails to communicate? Conversely, is there any service comparable to the Communion when a congregation enters into it in a spirit of humility and with a hunger for righteousness?—This book is written in the hope that it may add something to the growing appreciation of this central act of worship in our churches."—THE AUTHOR.

THE CHAPTERS: On Repentance, The Neighbor, The Great Intention, Walking in His Ways, Draw Near with Faith, On Taking the Sacrament, To Your Comfort, The Humble Confession.

ABOUT THE AUTHOR: Charles Ray Goff has been since 1942 the minister of the Chicago Temple (First Methodist Church), which is located in the Loop in the heart of the city. Visitors from any state in the Union as well as any quarter of the world may be found on Sunday morning in Dr. Goff's congregation.

A dynamic personality and lecturer, Dr. Goff recently was selected to be the speaker for The Methodist Men's Hour, which is broadcast by over 400 stations throughout the country.

Published by Abingdon Press, Jan. 5, 1959 96 pages—$1.75

Library of Congress Catalog Card Number: 59-5211

A HANDBOOK OF CHURCH PUBLIC RELATIONS
by Ralph Stoody

A practical guide to the press, radio, television, and resources of the local church

RALPH STOODY presents, in an easy and pleasant style. A HANDBOOK OF CHURCH PUBLIC RELATIONS: This is a book which places the public relations of the church in its proper perspective. Dr. Stoody is not content to look upon public relations as a bag of modern tricks. Presenting the gospel to a mass audience he points out, has been the concern of the church ever since it put spires on its buildings and erected bell towers to sound out the time of day.

Divided into three parts, A HANDBOOK OF CHURCH PUBLIC RELATIONS deals with press relations, radio and television, and with the public relations impact the church makes on the community.

SOME OF THE CHAPTERS: How to Make News When There Isn't Any; You, Your Church, and the Networks; Public Relations and the Church School; Ushers—Hosts for God; Public Relations Pointers for Pastors; Getting Personal About Public Relations.

GEORGE CORNELL, Chief Religion Writer for the Associated Press, has this to say about Dr. Stoody's book: "To religion editors and reporters across the country, he's a top hand, a real 'pro'. . . . His book offers local pastors and general administrators not only guiding principles, but proved methods and detailed mechanics for carrying them out. . . . His book sparkles with actual situations, rich ideas and precise suggestions. In fact, so steeped is Ralph Stoody in newspaper processes and needs that his book not only offers masterly guidance to church officials, but some profitable tips to newsmen as well."

THE AUTHOR: Dr. Ralph Stoody since 1940 has been director of the Commission on Public Relations and Methodist Information. He is a former president of the National Religious Publicity Council and holds membership in the Public Relations Society of America, Advertising Club of New York, and is a director of Religion in American Life, Inc. Among the degrees he has received are the Litt. D. from American University and the D. D. from Ohio Wesleyan.

Published by Abingdon Press, May 11, 1959 256 pages—$4.00

Library of Congress Catalog Card Number: 59-8201

IN AUDIO-VISUAL AIDS

Time after time, as we go about the church in the interest of our work we are approached about the advantages or disadvantages of audio-visual aids. In many instances the minister has just about made it up in his mind to buy a sound moving picture projector even though his means are limited. Invariably we try to dissuade him on this score, urging instead, a filmstrip or a combination filmstrip and slide projector. Our reason being that the initial cost is low and the securing of materials is likewise low in price. Then, too, as a teaching agency, the filmstrip or slide machine to us far surpasses the motion picture.

During this past winter we have used the filmstrip very successfully with a small youth group for it has brought to them expert opinion at the very lowest cost, opinion that in so many instances the minister is not prepared to give.

O WORSHIP THE LORD

The Board of Parish Education of the American Lutheran Church has done a splendid job in the issuance of the sound filmstrip O WORSHIP THE LORD. The filmstrip itself sets forth in detail the three types of worship, private or individual worship, family devotions and corporate worship. The story, after the first three or four frames, moves along naturally and captures the imagination of young people especially. The filmstrip does more than call attention to worship, however, for it certainly plays up the beauty of real family life, the wisdom of parents who have rightly guided their children and the advantages of allowing teenagers the privilege of reaching logical decisions themselves.

The filmstrip is presented in such a way that we find no objection to its use in Zion Methodist Churches.

While too many Zion Methodist people see little need to vigorously push a program of education against alcoholism, we are becoming increasingly aware that action needs to be taken quickly against this growing threat where Christianity is concerned. A new filmstrip has been produced by the Methodist Church which can be useful in this planned action entitled: ALCOHOL, LET'S THINK IT OVER. This filmstrip contains 63 frames, is sound (as is O WORSHIP THE LORD). We like its description so well that we have definitely planned for its viewing in the very near future. The story itself stems from the source of concern, television and its advertising. An airplane pilot tells his children why he does not drink.

THE CHURCH

NEW YORK, July 1 – The Interchurch Center, at 475 Riverside Drive – new 19-story national headquarters building for Protestant and Eastern Orthodox churches – will maintain open house for visiting the building seven days a week.

The new schedule that now adds weekends was set up to accommodate growing numbers of tour groups and individual visitors and will be effective during July and August, Center officials announced. Weekdays, Saturdays and holidays, visiting hours will be from 10 a. m. to 5 p. m. Sunday hours will be from 12:30 to 5 p. m.

The Interchurch Center, constructed over a two-year period and officially dedicated and opened on May 29, houses some 30 denominations, church boards and agencies and church-related institutions having staffs totalling over 2,000. The cornerstone was laid by President Eisenhower in ceremonies held Oct. 12, 1958 and attended by more than 30,000 people.

As the churches' first national center bringing their life and work together under one roof, the building is far more than a modern office complex, Center officials pointed out. On its main floor, visitors are able to view a number of unique exhibits and features of the building that symbolize and record the history of interchurch unity and cooperation. Among them are:

1. The Center Chapel, with white rose brick walls, a pipe organ elevated at the rear, altar table and pulpit of Salisbury granite illuminated from the left by a gigantic, rear-lighted alabaster window.

2. The Narthex at the rear of the chapel entered through 16-foot-high teak doors which are inlaid with Crosses in various traditions of the Church, and featuring an abstract sculptured ceiling, measuring 35 by 45 feet, by the modern sculptor Israel Levitan.

3. An elaborate wall relief sculpture in linden wood, depicting 30 figures in various human occupations, carved by the sculptor Adlai S. Hardin.

4. The Treasure Room with a historical exhibit of hymnody down through the ages that includes many rare manuscripts.

5. The Eastern Orthodox Room containing a valuable collection of icons and other rare Orthodox art objects.

In addition, exhibits in the Hall of Ministers and Hall of Laymen running the length of the building, display rare Bibles, historic biblical

manuscripts, originals of documents pertaining to religious liberty and other treasures sacred to Christian traditions.

Arrangements for large group tours of the Center may be made in advance through the Interchurch Center Office, Room 253, 475 Riverside Drive, New York 27, N. Y. (The telephone number is RIverside 9-2200, Ext. 3009.)

NEW YORK, N. Y., July 17 – The Rev. S. Garry Oniki, of New York, has been named associate executive director of the Department of Racial and Cultural Relations of the National Council of Churches, it is announced by Dr. Roy G. Ross, general secretary of the National Council.

The Rev. Mr. Oniki, an ordained minister of the United Presbyterian Church, U.S.A., will work in association with the Rev. Dr. J. Oscar Lee, department director, in coordinating the churches' programs to build interracial understanding.

Prior to joining the National Council, the Rev. Mr. Oniki was executive director of Morningside Community Center, Inc., and minister of social service of the Church of the Master, United Presbyterian Church, U.S.A., both of New York City, from 1951 to 1959.

He served as executive director of the Interracial Fellowship of Greater New York in 1950-51, working principally with clergy and lay membership of the Protestant churches in the New York area. His responsibility also included the planning of worship services, preaching, and religious educational work.

In 1949 and 1950, the Rev. Mr. Oniki served as associate executive director of the Christian Activities Council, of Hartford, Conn., when he was co-pastor of a church in a housing project, group leader in a training program for graduate students, and worked with children's and youth groups.

Mr. Oniki is a native of Los Angeles, California. He studied international relations at the University of California at Los Angeles, continued his studies at Berea College, Kentucky, where he received his bachelor's degree in 1945. He was graduated cum laude from Yale University Divinity School in 1949, and later received his S.T.M. in Christian and Social Ethics from the same school. In June, 1960 he received his doctorate in education from Teachers College, Columbia University.